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EDITED BY GAMALIEL BAILEY, M. D.—PUBLISHED FOR THE METHODIST PROTESTANT CHURCH, BY J. J. HARROD, BOOKSELLER, BALTIMORE.

PATRON'S DEPARTMENT.

We earnestly pray every one of our readers, careful and careless—great and small—man, woman and child—to read this article through every word—attentively—engagedly—and when wide awake—and afterwards reflect seriously, and act as a sense of duty will inevitably prompt.

For the Methodist Protestant.

THIS PERIODICAL.

Without having consulted the editor, or the publisher, or any other persons, we very respectfully take leave to ask the pardon of any reader who may deem these thoughts to be unnecessary. The writer has reasons to think otherwise. Not because the want of talent is evinced in conducting the paper, or that its religious and miscellaneous characters are not equal to its pretensions and the wants and expectations of its patrons; for, it is well conducted—of which any one may be fully convinced by a comparison with others of its class—and it is a very perfect medium of interchange of opinions, and an invaluable intelligencer of most interesting events. We know, however, that heavy expenses of materials and labor have borne down many a very promising periodical. These did not ask any thing for nothing, but little for much—a trifle from each was required for the good of the whole. That trifle was withheld and the means of supply were stopped. So it must be, wherever mind and the means of its improvement, are esteemed less than money. Would the husband and father have but paid a very trifle, he might have read fifty-two numbers of an excellent paper during the year; his intelligent wife as many; each of his children as many—to say nothing of those friends who call occasionally, to read and hear of what is doing in the religious world, at home and abroad. But—no—the head of the family could not afford \$2.50 per year. The religious paper which he, and such as he should have upheld, has been discontinued. 'Tis not for us to reproach any one for these things; nor, perhaps, have we any commandment to estimate the losses, and wrongs, and errors, and ignorance, of a family of children denied the perusal of a well-conducted, evangelical, weekly, religious paper. It is, however, quite certain that the denied children know less of some good things than the children of some of the neighbors. This is pitiful; we had well nigh said, shameful!

It is said, that our civil institutions are based upon public opinion; and that the majority of individual opinions make up the one great public opinion. It is also said, that individual opinions are greatly influenced by the press, and that public opinion is expressed through the public press. We are inclined to believe that there is much of truth in these sayings and therefore, infer that it is the indispensable duty of christian people—male and female, to support the presses which are wholly devoted to the spiritual, temporal, and eternal interests of those who are to a great extent, at least, governed by a public opinion formed by the press and expressed through the press. But some one may ask, "What influence has this paper on public opinion?" Just so much influence has this religious periodical, as have others which have the same number of readers. Civil and religious interests are identical in this free country. Let us then range ourselves on the sides of the evangelical pulpit and the free press. For this paper we justly claim the praise of being a faithful co-adjutor in the holy cause of evangelical religion—of religious and civil liberty. Surely the members of our churches are not neutrals on these sacred grounds. *We repudiate all party politics from its columns.*

Mr. Editor, and you, gentle reader, of your clemency suffer a few more words. The writer is intimately ac-

quainted with the greatest publisher of periodicals in these United States. One of the best works which he ever published, or this country ever saw—this is the opinion of the best judges—was discontinued for the want of patronage. The truth is, and we may be permitted to state the truth—materials for printing, nor labor of the hands, nor the vexations of the head, can be had without money. And for this sufficient reason—the laborers and the thinker, must have bread. Besides first expenses, a publisher can enumerate a long list of incidental costs, which are only to be met by a long purse filled with large and small pieces of silver. He must have change always at command for these items.

Mr. Editor, you see I am not a little deferential: but permit a few remarks in reply to somebody who says, "Let every one do his duty and you shall never find me behind the foremost." A commendable promise. A good example furnished is somewhat better than a good example followed—one is original, the other only a copy. "No danger—the price is to be reduced—plain proof of ample support." Perhaps not quite so plain. That the number of subscribers and the usefulness of the paper may be increased, the price is reduced. The number of subscribers must be increased one-fifth, if the paper is sustained next year, as it ought to be this year.

In No. 39, the Book Agent states—on behalf of the church—don't let us forget that this paper is the property of the church—he states, that for vol. 2, the prices will be \$2, if paid before the next January; \$2.50, if paid before the next July; and \$3, if payment is deferred to the end of the year. To all who choose so to have it, the paper will be cheap. Others cannot reasonably complain, for they are regardless of prices.

Compliance with the first term will place in the hands of the publisher, all the advantages of cash; save him from much anxiety on account of anticipated contingencies—we had very nearly said, *certainly of losses*—and prevent the painful duty of asking, again and again, for payments long since due and needed. Those who pay in advance, instead of being indebted to the church, will have the publisher indebted to them—no subtracting consideration from the pleasure and benefit of a reader. If the second term is chosen, the publisher will be the creditor—we should say—the church will be the creditor, of such subscribers for six months; and furthermore, the publisher must, for their accommodation, advance his own money, or purchase labor and materials at a credit of six months.

In an exceedingly—inconvenient—extended—sense, the last remark is true for every day in the year, of those who prefer the last term. For the convenience of these, the publisher must account for all contingencies occurring in all directions for twelve months. Experienced publishers say, count your subscribers before you print—so many—now deduct one-third from the whole number, if you are safe—*print*. These are matter-of-fact-calculations, and have nothing to do with orthodoxy or the love of liberty, however pure may be the one, or ardent the other. *A word to the wise is enough.* Q.

LIARS IN TURKEY.—It is said to be the custom in Turkey to blacken over the front of the house of a well-known liar. If such a custom prevailed in the British capital, it would be singularly disfigured. An English journal says, whole parishes would appear in deep mourning, and many streets would be in black from one end to the other. *For. Journ.*

WISDOM OF PUBLIC OPINION.—Talleyrand once observed, in a speech to the Chamber of Deputies, "I know where there is more wisdom than is to be found in Napoleon, or Voltaire, or any minister, past or present; it is, in public opinion."

YOUTH'S MONITORY.

For the Methodist Protestant.

HOW SHALL WE EMPLOY OUR LEISURE HOURS?

"In works of labor, or of skill,
Let me be busy too;
For Satan finds some mischief still
For idle hands to do."

It is scarcely possible that any one should have his time so constantly occupied in necessary duties, as not to find himself occasionally at leisure; and it is a matter of some importance, if we can devise a plan by which those little intervals in the business of life may be filled up, profitably to ourselves and usefully to others. It often occurs, when the hands are wearied with physical labour, and seek an hour of relaxation, that the mind can apply itself diligently in acquiring useful knowledge, while the body is at rest. How important that young people, whose time is precious in proportion to their limited opportunities of improvement, should be encouraged then to husband every moment by carefully applying themselves to the acquisition of a good stock of information, which will yield them support and comfort in their riper years.

There are, no doubt, many young people that have not enjoyed the advantages of a good education, who nevertheless sincerely wish to make some progress in letters, both for the sake of their own advancement in life, and the instruction of others. It is quite common for such persons to look upon those of their own age, upon whom Providence has bestowed more liberally of the good things of life, as possessing far greater advantages for the acquirement of knowledge than themselves; and because the distance between them seems so great, they are ready to conclude they can do nothing, and rest satisfied without an effort. No decision can be more unfortunate. The history of the human mind affords us many bright examples, of great attainments from small and discouraging beginnings; examples of persons, who, by efforts long continued, have performed wonders. The writer of these remarks remembers several incidents in the history of his own life, which have served to excite him to persevering exertions. When at school, the teacher set his first copy in writing by making several of the letter O. He wrote a remarkably fine hand; and the copy looked more like engraving than writing. Such was the effect upon the mind in viewing the immeasurable distance between this fine sample of writing by the teacher and the unskilful efforts of the scholar who had not yet learned to hold a pen, that the last burst into tears, and retired from the desk, in utter despair of success.—One of his schoolmates in some measure relieved this embarrassment by saying, that it was not expected that the pupil, at the commencement, should write as well as the master. In a few years he wrote the best hand in school. And here we might observe, that there are incidents in the life of every individual, which, if properly improved, would lead to similar results.

Knowledge, like the human form, does not attain to its full measure and stature in a day; but as food and exercise, labour and rest, all assist in due proportion to carry forward the work of nature; so study and application become food and exercise for the mind, by which its powers are developed. My young readers have all read, and may all profit by the very pretty lines of Dr. Watts:—

"How doth the little busy bee
Improve each shining hour,
And gather honey all the day
From every opening flower."

How admirably might we form our habits in imitation of the Bee; by gathering the honey of divine knowledge in the spring and summer of life, that when the winter of age shall overtake us, our hives might be richly stored. Then should we be in no danger of perishing for lack of knowledge. When, therefore, we consider that the greatest amount of useful information can only be obtained by slow and almost imperceptible degrees; let us begin to-day to employ our leisure moments in reading useful books.

As the Spectator was rendered very useful to me when growing up, and greatly assisted in pointing out the importance both of knowledge and religion, I cannot perhaps do better than to recommend this very useful work to my young friends, for whose happiness I feel deeply concerned. As the papers in this excellent work, which were written by Addison, very frequently recommend a careful and attentive perusal of the sacred scriptures, it might not be out of place to add that an habitual study of the inspired writings in youth, furnishes the mind with a rich store of precious promises, which will prove a source of unspeakable comfort in the decline of life.

When life sinks apace, and death is in view,
The word of his grace shall comfort us through;
Not fearing or doubting with Christ on our side,
We all may die shouting, 'the Lord will provide.'

NATHANIEL.

ESSAYIST.

For the Methodist Protestant.

(NUMBER IX.)

ANNUAL CONFERENCES OF M. E. CHURCH.

Mr. Editor,—We shall now take a view of the ordeal, through which every preacher passes, before he is entitled to a seat and voice in the councils of the Conference. When he is received "on trial," the first lesson taught, (and wo betide him if he prove a dull learner,) is unqualified submission to the powers that be. Among other items he is informed, that he is to "act in all things, not according to his own will, but as a son in the Gospel. As such, it is your duty to employ your time in the manner which we direct. Above all, if you labour with us in the Lord's vineyard, it is needless you should do that part of the work which we advise, at those times and places which we judge most for his glory. And REMEMBER! A METHODIST PREACHER IS TO MIND EVERY POINT, GREAT AND SMALL, IN THE METHODIST DISCIPLINE." Thus at the very onset, the doctrine of passive obedience and non-resistance is taught and enforced with all the sanction and authority of the Divinely authorized ministry.

A victory is at once achieved over the understanding and common sense of the novice,—his mental faculties are enslaved to human authority. The understanding is neutralized, and the judgment has no functions to discharge,—he is not allowed to examine, to weigh, to decide, or even to form for himself an opinion in reference to the propriety or impropriety, the necessity or expediency of any measure. He is in the first place to sacrifice his "own will in all things," and secondly, to be governed entirely by the Conference in "EVERY POINT, GREAT AND SMALL." With his superiors the Methodist discipline is every thing, the judgment and conviction of the preacher's mind are nothing. Such is their attachment to their self-formed, and conjectural opinions, that the authority of revelation seems to be superseded. Not that they openly or avowedly set aside the authority of Christ: But, although his authority is not denied, avowedly, it is by implication. For if the man is to be prohibited from doing that part of the work of a minister at those times, and places, he is convinced will be most for the glory of God, and tend most to the salvation of souls, he is to all intents and purposes yielding implicit obedience to human authority. The requirement of the Conference is unqualified—it extends to "every point, great and small." Now, the Bible allows no compromise. It claims the total ascendancy over the human understanding. And he that submits in this unqualified sense to the dictates of flesh and blood, is doing violence to his rational faculties, and departing from the apostolic injunction: "prove all things; hold fast that which is good."

Endowed with rational faculties, it is the privilege, nay, the duty of man, to use them in discriminating between truth and error—and our conscience should be so freed from the authority of man, as to call no man father or master upon earth: For one is our father even God; and one is our master even Christ. Therefore, "let every man be fully persuaded in his own mind." The dictates of conscience must resolutely and perseveringly be followed by every good man. Just modesty and humility may lead us to question our own opinions, when they may not coincide with those who are older and

wiser,—of much deeper experience and more extensive information. But, with reasonable diffidence, our own conscience and judgment must govern. To human considerations we are to allow no other than subordinate and subservient influence. But, according to the Methodist Episcopal discipline a man in order to be a member of the travelling connexion, must meekly resign his judgment and will into the hands of the Bishops and travelling ministers, and permit them "in all points, great and small," to govern him.* It is to be remembered that he passes through a long and very severe apprenticeship before he is admitted into the conference. It is required to serve a two years probation, and if in that period he discovers the least indication of an insubordinate or revolutionizing spirit,—any symptom of a disease called "Radicalism," he is at once stopped in his progress, and he soon learns that he is made of materials too discordant to make a constituent part of the great itinerant aristocracy. In a word, he is trained and drilled and tested to the uttermost, before he is admitted into full connexion, and by this means he is prepared to appreciate to the fullest extent, a participation of that tremendous power which sways and controuls the interests of upwards of 500,000 members. The thought of ultimately being clothed with power in his turn, enables him to brook difficulties, which, under other circumstances would be insurmountable. Nay, the idea of having charge of a circuit, or station; of being a Presiding Elder or a Bishop, is no small inducement; beside other inducements not to be lost sight of.

VERITAS.

*He is by the discipline of the old Church prohibited from marrying "under four years from the time he is admitted on trial;" or, what is tantamount to a prohibition, he is not entitled to any quarterage for his wife and children during that time. So that he is either to stop travelling or subject himself and family to inconveniences growing out of an heresy on the part of the conference, "forbidding to marry." In some instances, young men, whose characters have stood fair, and were remarkably useful, have been dropped, as it is technically termed, for this 'high crime and misdemeanor.'

POETRY.

LIFE.

BY THE REV. THOMAS GIBBORNE, M. A.

A soldier's course, from battles won
To new-commencing strife;
A pilgrim's, restless as the sun:
Behold the Christian's life!

Prepared the trumpet's call to greet,
Soldier of Jesus, stand!
Pilgrim of Christ, with ready feet
Await thy Lord's command!

The hosts of Satan pant for spoil:
How can thy warfare close?
Lonely thou tread'st a foreign soil:
How canst thou hope repose?

Seek, soldier, pilgrim, seek thine home,
Reveal'd in sacred lore;
The land where pilgrims never roam,
Where soldiers war no more;

Where Grief shall never wound, nor Death,
Beneath the Saviour's reign;
Nor Sin with pestilential breath
His holy realm profane:

The land where, suns and moons unknown,
And night's alternate sway,
Jehovah's ever-burning throne
Upholds unbroken day:

The land—for heaven its bliss unseen
Bids earthly types suggest—
Where healing leaves and fadeless green
Fruit-laden groves invest;

Where founts of life their treasures yield
In streams that never cease;
Where everlasting mountains shield
Vales of eternal peace;

Where they who meet shall never part,
Where grace achieves its plan,
And God, uniting every heart,
Dwells face to face with man.

MEDITATOR.

For the Methodist Protestant.

ASPIRATIONS OF THE HUMAN SOUL.

Wherefore burns

In mortal bosoms this unquenched hope,
That seeks from day to day sublimer ends;
Happy, though restless? Why departs the soul?
Wide from the track and journey of her times,
To grasp the good she knows not?

History, observation and perchance our own experience, all speak to us the same striking fact of man's insatiable desire after something he possesses not.—Surround him with all the splendors of eastern magnificence; give him the throne of the universe; wreath around his brow the conqueror's chaplet; let the earth echo with his deeds of fame, and every floating breeze bear upon its wings the sounds of praise and adulation; and still he is not happy—still, from all this pomp and splendour the soul turns away unsatisfied. Looking with listless eye upon all its present acquisitions, it yearns for something yet unknown! So, when the firm phalanxes of the proud Macedonian had overturned the Grecian states, and Persia's voluptuous realm had poured her golden treasures into his bursting coffers; when Scythia's hardy sons had bent the knee in token of submission, and the subjugated world proclaimed the conqueror a God—we find this same mighty conqueror sitting down to weep! And what wept he for? Did the dim shadows of the mighty dead—the skeleton warriors of his bloody fields, pass before his mind and wake up this softened feeling? Did the deep wail of the widowed wife and the bereaved mother and the orphan children, made such by his murderous bands, come upon his ear in the still hour of reflection, and wring from his sorrowing soul this evidence of repentance? Oh no! He wept because there were no other worlds to conquer.

And this is earthly happiness!—This the utmost of earth's enjoyments! Oh who does not envy the christian his hopes and expectations? Who does not desire to be partaker with that little band, of all the joyous hopes which animate the soul while journeying toward their Father's glorious kingdom?

"When things which are,

Fall on our temper like a twice told tale,"

then looking far above the dull, cold realities of this unsatisfying world, the christian sees far off on the dim confines of this rolling orb, other and brighter regions; feels the glad boundings of his spirit, as one by one the chords which bind it to earth are dropping off, and rejoices that ere long the last tie will be loosed, and the unprisoned soul wing its way to God its giver: and thence, roaming through all those bright and happy climes, shall find in every step new sources of wonder and delight, which shall be his, "while life, and thought, and being last, and immortality endures."

"Who that from heights aerial, sends his eye

Around the wide horizon, and surveys
Indus or Ganges rolling his broad wave
Through mountains, plains, through spacious cities old
And regions dark with woods—will turn away
To mark the path of some penurious rill
Which murmurs at his feet?"

And who, after his thoughts have been carried by the genius of christianity up to the contemplation of the christian's Heaven, can return to note the dull and torpid state of earthly joys? The contrast is too painful, for well has the poet said:—

Go wing your way from star to star,
From world—to luminous world,—as far
As the universe stretches its flaming wall;
Take all the pleasures of all the spheres,
And multiply each by endless years,
One minute of Heaven is worth them all!

Oh! that I could so portray the christian's joys—so picture the christian's hopes, that all might be induced to come and be made partakers of the like most holy faith! That faith, which realizing the glorious privilege of adoption into the family of Heaven, casts its eye over all the bright and beautiful things of earth, and over all the blissful groves of Heaven's wide domains, and with swelling heart and grateful voice, exclaims, "my Father made them all." Christian! wherever thou art found—whatever may be thy earthly state—hold fast thy integrity. Though shadows and clouds may for awhile darken thy onward path; though doubts and difficulties may arise, and reason's dim light may scarce serve to mark the dangers of the way; though thy soul may be well nigh sinking under the multitude of its trials,—yet hold fast whereunto thou hast attained. These trials shall be to thee like the refiner's fire, from

which thou shalt come out more pure and holy, and more meet for the master's kingdom! Shall we, who have been the recipients of so many blessings; we, for whom the earth has been clothed with verdure; we, for whom every green bough has been redolent with music and every zephyr laden with perfume, while all our senses were tuned to harmony and joy, and days and months and years have rolled onward but to bring us pleasure;—shall we murmur and repine, because some passing cloud may throw for a moment a shadow over the brightness of this prospect? Oh no! Let us still rejoice! Let us try with the Apostle to "glory in tribulation," believing also with him "that these light afflictions which are but for a moment, shall work for us a far more exceeding and eternal weight of glory!" B.H.R.

PREACHER.

For the Methodist Protestant.
(NUMBER II.)
FAITH.

5. The effects, which it produces in the mind.—We learn from scripture, that it worketh by love, Gal. 5, 6. It leads to the performance of duties, not by the terrors of the law, but by the more powerful influence of affection and gratitude. It assimilates the mind of believers to that of Christ. Under its influence, the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox.—Isaiah 11-6-7. Or, to drop the figurative language of the Prophet, genuine Faith will display its influence in removing rancour, envy, and strife; and wherever it is really possessed, the multitude of them that believe, though not precisely of one mind, will be of one heart and of one soul.

6. The connexion between Faith and Practice.—The Scriptures plainly tell us, that Faith without works is dead—James 2-20. In proclaiming that all our dependence for salvation is to be reposed on Christ, we by no means bring forward a doctrine that would militate against personal holiness. We do not indeed imagine, that pride, boasting, or self-righteousness, is the legitimate appendage of personal holiness; nor can we for a moment allow, that the poor and polluted actions which are designated in the language of mercy, as good works, would merit a reward: Yet, we call for the amount of what Christ has enjoined, and urge upon professing christians the necessity of holiness in heart and life, without which no man can see the Lord. Does an individual say then, that he believes the gospel, we require works, as evidences of the truth of his assertion. Shew thy faith by thy works. We should not flatter a pauper, whom the generosity of a stranger had exalted from the extremity of want to the height of affluence, with the idea that because he now occasionally relieves a poor man who applies to him for aid, he is bringing his benefactor under a sort of obligation, or raising himself to terms of equality on which he may treat with that benefactor, and eventually claim, what was given gratuitously, as though it had been a merited reward: yet, our not flattering him with such a notion could surely never be construed into a wish, that he would omit any office of kindness, or at all lessen the number of those to whom he extended relief. On the contrary, our representing the gratitude he owed to the source of his prosperity as too great to admit of any mercenary calculation of repayment, or any possibility of desert, would be the means of urging him to increased exertions,—and that, on principles the most noble and refined. "Do we then make void the law through faith! God forbid! Yea, we establish the law."

7. The necessity of Faith.—It is the testimony of the scriptures, that without faith it is impossible to please God. Heb. 11-6. He cannot be pleased with conduct which would impeach his veracity, or, to use the striking language of inspiration, make Him a liar. Yet, disbelief of what he has revealed is a sin, to which no milder character ought to be given; and they who, rejecting the appointed Saviour, seek deliverance by other methods than the one described in the sacred volume, are guilty of no less a crime than insulting the wisdom and pouring contempt upon the truth of God. For such to expect salvation while persevering in their awful rebellion, is presumption the most daring and absurd,—while the record stands to assure us, that there is no other name given under heaven whereby we can be saved; and that he, who believeth not, shall be damned, Acts 4-12. In vain do we speak of faith as a mere abstract speculation; in vain do we attempt to diminish or annihilate its importance. Without pleasing God, there can be no hope of future happiness; and without faith, it is impossible He should be pleased.

8. The glorious results of Faith.—Ye weak and trembling saints, who fear at every step of your heavenward progress, least the foe should prove too powerful, and you be finally overcome; the apostle bids me assure you, that there is no cause for such forebodings—for, he that believeth shall not be confounded.—Peter 2-6. Amidst all the temptations and afflictions of life, he shall enjoy the presence and support of One, who is able to save unto the uttermost.—Mark 16-16. In expiring agonies he may bid defiance to the King of Terrors, and sing with David, "though I walk through the valley of the shadow of death I will fear no evil, for thou art with me; thy rod and thy staff, they comfort me." But could we unravel futurity or follow a departed spirit into an eternal world, then, (and not till then,) could we fully understand the blessedness implied in the promise, "he that believeth shall not be confounded." When the scenes of this earth shall have passed away for ever, and its inhabitants shall stand before the judgment seat of Christ, the impartial judge; when confusion and horror shall be marked on many a countenance that has worn the smile of levity in the house of God; when the cry of anguish and despair shall be heard bursting from the lips, that have burned with blasphemies on earth; when a voice, at whose sound, rocks and mountains flee away, shall pronounce upon the ungodly and unbelieving wretch the sentence of eternal woe; when at the bidding of that voice, the jaws of hell shall be unfolded to receive its destined inmates and close on them forever, and when, not the shriek of dying agony, but the yell of myriads of unhappy spirits going down alive to the pit of destruction, shall ascend to the very throne of God,—oh, who shall be able to stand! I only answer in the words of scripture, "he that believeth shall not be confounded," but shall ascend to be with Christ for ever and ever.—Amen.

PHILO.

WATCHMAN.

For the Methodist Protestant

THE PROSPERITY OF THE METHODIST P. CHURCH.

Dear Brother,—I am persuaded that you, as well as every liberally minded individual in this country, pray for the prosperity of the Church of Christ generally; and particularly for the success and prosperity of that tender twig—or branch of it, called the M. P. Church. Indeed her prosperity, for the short space of the last four years, has very far exceeded the most sanguine anticipations of her best friends at her commencement in 1827,—under portentous clouds and threatening storms, calculated to appal any, but men of profound piety and faith in God, and sterling moral integrity, in regard to truth and righteousness.

Her excellent Constitution and Discipline, securing and guaranteeing all the indefeasible and inalienable rights of the brotherhood of mankind generally; and of her ministers and membership in particular, need only to be read and understood, to find an advocate in the bosom of every intelligent individual, who is not blinded by the film of unyielding prejudice, or the unquenchable lust of clerical power and priestly domination.

From such men I have no fears. They may do as their predecessors have done in every age,—impede, but they cannot stop the tide of our prosperity and success. Truth is mighty; and its development ensures prevalence against all such encroachments. But my fears of our success and prosperity are from another quarter. Every individual, and every community, contain in themselves, the power, as moral agents, of self-preservation or self-destruction. Therefore, the admonition of Holy writ, "do thyself no harm;" possesses admirable adaptation to us, as an infant branch of the Church of Christ.

From the world, the flesh and the devil, in all their variety of modification and form, we have nothing to fear. He that is with us, is greater than all that can be against us. From numbers, wealth and power, all combined without us, we have nothing to fear. Under the strength of the mighty God of Israel, one shall chase a thousand, and two put ten thousand to flight. But within us as individuals, and as a community, rests the ground of fear. Here only, rests the power of our prosperity or annihilation as a church.—I see the sword coming; I perceive the only danger; I fear; I tremble; I wish all our friends to see; to perceive; to fear; to tremble for the safety and preservation of our *Infant Zion*. Let it ever be remembered, that one thousand enemies within a fortress, are more to be feared than ten thousand without.

Are not our eyes and ears continually saluted with the reiterated calls for ministerial aid, from almost every point of the U. States? Ministers! Ministers! efficient ministers are wanted, here and there, and every where! Surely this augurs well—the borders of our Zion must be enlarging—her cords must be lengthening. This is glorious intelligence—it occasions the thrill of joy and

gratitude in many a pious bosom; and the response of glory to God, from a thousand tongues.—But brethren, while we rejoice, let us rejoice with trembling!—while our borders are enlarging, and our cords lengthening—let us ask ourselves, are our stakes strengthening? What support have we for an increased ministry? Ministers are men! They must eat, drink and wear, as well as other men! The decent and comfortable support of their wives and children rests upon them, with all the ponderous weight of moral and religious responsibility. God never called any man as a minister of his, to go "at any time, a warfare at his own charges," to neglect the paramount calls of his own household, and thus practically to deny the faith, and act worse than an infidel!—God has clearly pointed out in his word the duty of ministers, and the duty of the people! God has ordained certain things in relation to this particular, which ministers and people would do well to consider a little more attentively. "For so hath God ordained, that they who preach the gospel should live of the gospel." 1 Cor. 9. 14. Two things appear obviously ordained of God, in the above quotation. 1st, That men, legitimately called, and suitably qualified should "preach the gospel." 2d, That all such should "live of the gospel." That they who minister to the people in "spiritual things," should of the people receive their "carnal things"—In a word, God has "ordained that they which preach the gospel, shall live of the gospel."

Not that they shall make money, accumulate wealth, and lay up treasures on earth by preaching the gospel! This is not God's ordination—but that they shall live of the gospel,—have food and raiment, house and home, and comfortable accommodations for themselves and families. This is the plain, common sense construction of the subject, and uniformly meets the approbation of reason and revelation. Every one responds, this is perfectly right and reasonable. He who exclusively devotes himself to the ministry, should be comfortably supported. But who shall do this thing? A few noble, generous individuals, who are willing to do, even beyond their power? This has in too many instances been the case. But brethren,—this ought not to be so. Who then shall support the preacher?—Who derives the benefit of his ministerial labour? The church and congregation among whom he labours. Surely then upon every principle of reason, revelation, and the ordination of the great Head of the Church, the church and congregation are individually and collectively bound liberally and constantly to contribute to the support of the ministry.

Let this be done in every place, by every member of our community, and we shall have no just ground to fear. Let efficient support be secured, and God will call and send out efficient ministers; and there shall be no lack of ministerial aid in all our borders. Many among us have been so drilled to having the ministers supported without their contributions, that, like the man who declared he had been for twenty years a member of the church, and it never cost him sixpence, they boast of a cheap gospel; a ministry which does not cost them one dollar a year! This state of inertness and inactivity, of calm unconcern about the support of our ministry, is an awful point of danger, on which I fear, without a change of course, we shall suffer loss, if not ship-wreck itself in many places:

Far more such treacherous calms I dread,
Than dark storms bursting o'er my head.

How many ministers of another church, have been driven from the work of faith, and labour of love, on the walls of their Jerusalem, purely for the want of support? How many of them every year feel these appalling discouragements, when at their Annual Conferences, their deficiencies are liquidated at perhaps twenty-five, or thirty per cent! And they all have to come out, as it has been called, by the Act (of Conference)! These facts, should be as beacons, to point us out the dangers by which we are surrounded. Our ministers are our servants, for Jesus' sake. It becomes our imperious duty to see, that our servants are well provided for. Masters seldom wish to see their servants serving them, meanly clad, and giving signs that they are poorly fed! Let us then as a church, rise at once, in the majesty of our strength, and provide for those who serve us in the ministry. It never can be done by a few, however wealthy or willing they may be. It is unjust in us, as a church, to expect it. There must be a consentaneousness of action among all our members every where; and the work can be done, and will be done.

What has occurred, may occur again. Our ministerial ranks, now eminent for piety, experience and talents, instead of being augmented, will be diminished, unless our people come up to the help of the Lord. "Son of man, I have made thee a watchman, unto the house of Israel; therefore hear the word from my mouth, and give them warning from me." Ezek. 2. 17.

AN ELDER OF THE M. P. CHURCH.

N. York, October 1831.



BALTIMORE:

FRIDAY, OCTOBER 21, 1831.

CHRISTIANITY AFFORDS PECULIAR MOTIVES TO INTELLECTUAL CULTURE; AND FURNISHES JUST NOTIONS ON EFFICIENCY OF CAUSE.

"Religion! Providence! An after state!
Here is firm footing; here is solid rock;
This can support us; all is sea beside."

3d. Christianity promotes science, by the strength and grandeur of the motives it affords to intellectual culture. Well hath it been said, that Jesus Christ "abolished death and brought life and immortality to light through the gospel." It is true, the wise men of Greece and Rome speculated largely and sometimes beautifully about a future state. But their speculation only served to shed a faint light upon the obscurity of the subject, just enough to make the "darkness visible," without producing in their bosoms an unshaken belief in the truth of immortality. Doubtless their hearts ardently longed for life everlasting;

"For who would lose,
Though full of pain, this intellectual being,
Those thoughts that wander through eternity,
To perish rather, swallowed up and lost,
In the wide womb of uncreated night,
Devoid of sense and motion?"

And a longing heart is not barren of argument; self-love is a ready creator of any thing that will mingle hope with its aspirations. Hence the many arguments, with which those unenlightened philosophers strove to give some kind of basis to their desires. But alas! howsoever pretty and ingenious they might appear, at best they were but broken reeds. Gloomy indeed must have been the reflections of thinking men. Their hopes, after wandering long in the darkness and desolation of the future, might at last fall in with some goodly tower, from whose summit they would fancy they caught the dim twinkling of the distant glories of the mount of immortality; but doubts and apprehensions like a whirlwind swept by, and the high tower fell headlong, burying beneath its ruins the fair hopes which rested on it;—for its foundation was reason. Nay, their most ingeniously wrought theories told as much against, as in favor of, immortality.

"Plato supposed the human soul to be an emanation of the divinity: 'Divinæ particulam auræ;' and, that after purification by various transmigrations, it was again re-absorbed into the divine essence. But this hypothesis, instead of proving, would disprove the immortality of the soul. The emanation of the divinity, for instance, that constituted the soul of Plato, was a distinct individual while it animated his body, or any other body into which it might afterwards enter; its enjoyments and sufferings were referrible to the individual called self, by an unavoidable impulse or spontaneity of nature; or, to speak more philosophically, by a continuity of consciousness, linked together by memory and producing an invincible conviction of personal identity: but when re-absorbed into the divine essence, its personal identity and appropriating consciousness must cease with its separate existence; and, to the individual, this is equal to annihilation. Again, on the supposition that the soul was created, (the only rational or tenable doctrine,) Plato and his disciples allowed that it must perish.

The natural tendency of Plato's doctrine then, is to prove the soul to be mortal, and the Deity mutable and

perishable, by an indefinite number of emanations. It is only by considering the acquisitions of the ancients, that we can ascertain our own advantages; and, in the case to which we have now been attending, we see how true it is, that even the wisest of them by wisdom knew not God; and that their most laboured arguments to prove the immortality of the soul, went no further than a fond desire, a longing after immortality."*

Hear what was said by one of the most gifted sons of ancient philosophy. He had carefully examined every theory of the soul's immortality. The opinions and arguments of Plato were in his mind, together with the numerous reasons suggested by his own fertile ingenuity. But, so far was the great Cicero from giving full credence to the doctrine of everlasting life, a doctrine upon which the merest babe in christian philosophy rests in unwavering and triumphant hope,—that, after enumerating all the ingenious arguments ever devised by human wisdom, he says; "harum sentiarum, quæ vera sit, Deus aliquis viderit; quæ verisimillima, magna questio:" which of these opinions is true, may be known to some god; which is most probable, to us is the great question.—In another place, after again reviewing all these different opinions, he thus confesses the vacillation of his views: "Mentis acies seipsam intuens, non nunquam hebescit, obeamque causam contemplandi diligentiam amittimus. Itaque dubitans, circumspectans, hæsitans, multa adversa revertens, tanquam in rate in mari immenso, nostra vehitur oratio." Which may with a little license, be rendered; "when the gaze of the mind is turned inwards upon itself, its vision becomes darkened, so that the toil of reflection is lost. Hence, mistrustful, anxiously looking on every side, hesitating, with our bosom torn by distracting sentiments, we are tossed about as if on the conflicting waves of the sea." If the keen eye of Cicero was unable to discover a single bright hope of immortality, waving its pinions in the darkness of the future, how thick and dismal must have been the night that barred in the prospective vision of the rest of the thinking world! And how detrimental its influence on the human mind. With what spirit could any one investigate the wonders of the creation about him, and of the intellectual world within him, if, with the light of his eye, the life of his soul were to be put out by death; if in a little while his vision must be forever closed to beauty, and his ear ring no more with the tones of melody; if all those sweet and pleasant thoughts which now sent their bright shinnings into the chambers of his mind, and awakened the spirit of music in the deep recesses of the soul, were soon to be buried in the everlasting darkness of the tomb? "Ah me!" he might have exclaimed, "could I believe, that this thinking something within me is destined to exist hereafter, in a world,

Where everlasting suns
Shed everlasting brightness,
then would I indeed fill my mind with the light of knowledge and suffer not the rust of indolence to gather upon it. If there were a hidden place, prepared as an everlasting habitation for departed spirits; and if philosophical contemplations of the green earth I tread on, and the bright worlds that hover over me, but served to enlarge my capacity for comprehending and appreciating the higher and more glorious nature of that habitation,—surely, thought should never tire or heart grow faint, in the pursuit after truth and perfection of knowledge!"

To us is granted a more glorious dispensation. Christianity has luminously revealed the doctrine of immortality; not a vague idea of endless existence, but an immortality of glory and bliss. To the world she proffers a habitation in the heaven of heavens, at God's right hand forevermore; whose bliss consists not in the privilege of losing all remembrance in the river of for-

*"Lives of ancient Philosophers," &c. p. 186.

getfulness, but in drinking of the waters of the river of life; whose employment is not in listening to the fables of ancient times or rehearsing the exploits and adventures of contending deities, but in telling over the marvellous works of the One God of the universe, and in adoring Him who conquered death and hell, and redeemed by the gift of his blood the immortality of a world from misery everlasting; whose glory is not the presence and converse of philosophers and heroes, but of the Lord God, who dwelleth in light inaccessible, shining forth in the face of Him, who spake as never man spake! A christian philosopher, therefore, has a wonderful advantage over the Pagan in the strength of motive to intellectual culture. He knows that he is not like the brute that perisheth. "Let us eat and drink to-day, for to-morrow we die," was hardly an irrational maxim for the man who thought the grave the tomb of his mind as well as body. But the taste and genius of the christian are elevated by his prospect of eternal life. So that, indifferent to sensual gratification, he seeks after spiritual excellency, firmly believing that the improvement of all his talents, moral and intellectual, will not be without its reward hereafter. Thus as the light of the sun gives vigour and colour and fragrance to the physical world, so does the hope of immortality and eternal life give strength and beauty and glory to the intellect of man.

The objection, that there were some who, with all their uncertainty concerning their immortality, devoted themselves enthusiastically to the acquisition of knowledge, presents but a few exceptions to the general truth we have endeavored to illustrate.

4th, The superiority of the modern over the ancient method of philosophising is, in no limited degree, attributable to the revelation the Bible has made, concerning the character and agency of the Great First Cause. The ancients supposed that philosophy surrendered up her dignity, by seeking her primal light in the observation of facts. Her prerogative, in their opinion, entitled her to enter at once into the sanctuary of nature, and there within the veil, contemplate the causes that produce, and the laws that regulate the phenomena of the universe. To drop the figure, their philosophers, instead of gathering general principles by the slow and cautious method of induction as practised in our day, attempted by pure speculation to arrive at the knowledge of principles first of all, supposing they would thereby be enabled to explain whatever subject might come under their subsequent notice. We are inclined to ascribe this pernicious peculiarity of their investigatory system, partly to erroneous ideas of the Divine Being. "That from nothing, nothing can be produced," was a universally admitted axiom. Hence, not the wisest and most daring among them, not even the "Divine Plato" himself, could reach the sublime conception of creative energy. Every system of philosophy adopted the supposedly undeniable proposition, that matter or the world was self-existent and eternal. The furthest any of them ever went, was to endow the Deity with a plastic power, by which he gave form and comeliness to the crude materials, which chaos presented ready to his hand. But a majority, so far from conceding even thus much, believed either with Epicurus, that the form, beauty, harmony and intelligence of the universe grew out of a fortuitous concurrence of anomalous atoms; or with Aristotle, that from eternity there had been a perpetual succession of dissolution, change and reproduction; or finally with Anaxagoras and others, that the first animals were generated by heat and moisture. Nearly all of them excluded their gods from any efficient agency in the causation or regulation of the phenomena of the world. With those views, men would naturally be led to seek the ultimate and efficient causes of things in the constitution of the universe, and not in the will of an intelligent being. In speculating, for instance, about

the origin of animal life, the followers of Anaxagoras would not be disposed to rest, until they had found some real or fancied properties in heat and moisture, tending necessarily to the production of animals. The Epicurean school would think it their legitimate business to inquire after a certain principle, which, ex necessitate rei et per se,* had so controlled the concourse of their atoms, as out of

"A vast, immeasurable abyss,
Outrageous as a sea, dark, wasteful, wild,"
to bring forth an immense, a bright and beauteous system of worlds; so harmonious in their courses, that by the poets the Gods were fabled to listen to the music of the spheres, as to the loveliest melody without discord. Hence the theory of Democritus, that a uniform, gyrating motion of the atoms was the cause of the generation of all beings.

The Bible has taught us better things. We know that God is equally the creator and upholder of all existences; that in Him we live, move, and have our being. Concerning the peculiar method of His operation in creating and sustaining the universe, nothing is revealed; but we are assured that He spake, and it was done, He commandeth, and it stands fast. He holdeth the winds in his fists, and the sun goeth forth at His bidding. At His command the lightnings shine forth through the heavens, and desolate the beauty and strength of earth. The thunders hold their peace when He speaks, and His voice stills the raging of the sea. Seed-time and harvest continue in regular succession; spring ushers in the summer, and autumn is the harbinger of winter, because God hath so ordained. All the movements of nature and all their variations are but the different developments of the Deity; or as the poets sing of the seasons,

"These, as they change, Almighty Father! these
Are but the varied God.

We do not now perplex ourselves with inquiring, why certain circumstances should hold the different relation of cause and effect to different phenomena, or why these should always occur under peculiar forms. The Bible has taught us the reason; because *God so wills*. "Secret things belong to the Almighty," is a sentiment inculcated upon mortals by revelation, and exemplified throughout the scriptures. Nor have the men of modern times not availed themselves of it. For their aim is now merely to frame some general principles out of relations discovered between cognizable facts. By such principles are understood truths, that have been arrived at by argumental experience, could never have been demonstrated by any a priori reasoning, and can never be proved to possess efficient causatory power by any anticipatory or retrospective train of argument. Gravitation, for instance, was the great principle of natural philosophy discovered by Newton. This discovery grew out of an inquiry founded upon observation, and could never have been brought to light in any other way. Although, however, its existence is fully established, no one will assign gravitation as the efficient cause of the falling of a stone to the ground; because, the principle is an inert abstraction of the mind, a mere generalization of every particular phenomenon of the same character. We think we can here make the difference between the ancient and modern methods of philosophizing, together with the cause of such difference, very manifest. The attention of the ancient philosopher, if he had known the principle of gravitation, would have been chiefly devoted to searching out the reason of its existence, and the peculiarity in its nature on which depend its peculiar effects; because, not having correct views of the agency of a First Cause, he thought himself bound to seek efficient causes in secondary existences. But the modern philosopher, under the influence of just conceptions of the operative power of God, which have been given him

* From the necessity of the thing and of and by itself.

by revelation, finds no difficulty in solving both these difficulties by the will of God. Hence, instead of wasting his time in striving to see in the dark, he is content to observe the various developments of gravitation, and the laws by which they are regulated. So that, if he be asked why all bodies tend to the centre, he answers, because *God wills it so*. And if he again be inquired of why God hath ordained the principle of gravitation, he can reply as Job did, in different circumstances, "will not the Judge of all the earth do right?"

Thus, if the science of modern ages is indebted for its principal improvements to the inductive method of philosophy, let us not forget that this method itself, in no small degree owes its origin to the influence of Christianity.

EXPOSITOR.

For the Methodist Protestant.

NO. III.

STATIONED AND UNSTATIONED MINISTERS;

OR,

Rights of Membership in Annual Conferences.

A. If in any of your views you are mistaken, you would be glad of correction?

B. Yes, I have no personal interests, nor any friend to serve in these thoughts.

A. Let us then have recourse to the Constitution and Discipline at once, to ascertain powers and duties of Annual Conferences. The Constitution Art. vii. Sect. 7. declares these to be:—1. "To elect a president annually. 2. To examine into the official conduct of all its members. 3. To receive by vote, such ministers and preachers into the Conference as come properly recommended, and who can be efficiently employed as itinerant preachers or missionaries. 4. Elect to orders those who are eligible and competent to the pastoral office. 5. To hear and decide on appeals, to define and regulate boundaries of circuits and stations. 6. To station ministers and preachers and missionaries. 7. And to perform such other duties as are prescribed by this convention," (in the book of Discipline) "or may be prescribed by the General Conference."

B. The third power contains an inherent, and a vastly important consequential duty—*qualifications* in the candidate, and opportunities of usefulness, are to be ascertained, before any ministerial candidate can be elected a member of an Annual Conference. Just look around you—see how few among any class of the civil community obey the gospel—opportunities of usefulness are every where. I admit, ministerial qualifications are not every where; but they may be where now they are not. 4. Why should any one be elected to orders who is not competent to the pastoral office? And who should decide the question, the candidate, or his brethren? 5, 6, 7. Would you exclude the men of age and experience from these powers and duties? Surely not.

A. No, I could not wish to see our wise and venerable brethren—men who have been at the laying of the foundations—and who have borne the burden and the heat of the day, excluded from the Annual Conference! Were it so, great would be our calamity. And wherefore should those who now travel at large be hereafter interdicted from giving their ripe counsels, when they are succeeded by younger men? Our system of government requires wise heads as well as honest hearts. Consider the other powers and duties. 8. "To make such rules and regulations as may be necessary to defray the expenses of the itinerant ministers, preachers and their families; to raise the amount of their salaries, as fixed by the convention, and for all other purposes connected with the organization and continuance of said conferences."

B. These are very important powers. No less than church legislation.

A. "To make rules and regulations," is not to legislate, if we may believe the writes of the M. E. C.

B. But, to legislate, is nothing more than to make "rules and regulations."—To entitle a law, a rule, does not take from its properties or qualities. If for my assertion of the right of christian liberty, I am excommunicated, I hope for the privilege of being lawfully expelled, and not cast out by a rule, not according to any just principle of law divine or human. What think you of "rules and regulations" made by persons who disclaim all right to legislate for the church?

A. I think our church, its ministers, and its representatives, understand themselves better than to think and speak likewise. Additional duties of the Annual Conferences are, 1st, "to make such special rules and regulations as the peculiarities of the district may require."

B. This is certainly a wise provision, as each district has some peculiarities not to be provided for by rules of uniform and universal application.

A. No rule can be valid, which is "inconsistent with this constitution." Unconstitutional rules are to be annulled by the General Conference.

B. I cannot see why a minister who serves the church from a sense of duty and at his own expense, should be denied the privilege of conferring and deciding for the good of his district, regarding peculiarities of which no one knows or feels more than himself; nor why the district should be deprived of his services.

A. 2d, "To prescribe and regulate the mode of stationing the ministers and preachers within the district." Knowledge and prudence are needed here. An appeal from the delegated appointing power—an appeal to the whole conference, ministers and representatives—affords ample security against improper individual influence. For further particulars, please see Discipline, page 43. Being in haste, I will conclude with one remark—A minister is a minister.

B. Who made the minister, but the church? This power should be righteously exercised. A minister is judged of, by the New Testament, with a regard to his piety, qualifications, and faithfulness. He is judged of by the civil laws, with a view to his church, and the authority conferred on him by his church. He is judged of by our church, with regard to his ordination, to his qualifications, and in so far as he is concerned in eligibility to membership in his Annual Conference, with regard to his compliance with the conditions of the Constitution and Discipline. Itinerating more, or less, or not at all, are mere circumstances which cannot effect the ministerial office. In this decision our church is unquestionably just. Nor is this church less wise than just, in affording to each minister a full, free, and scriptural authority, to do all the good each one can in his providential condition.

Some of the brethren think that Conferences may be too large. Too many ministers, too many delegates. No city, town, or neighborhood, can accommodate them! Should this ever happily be the case, it is to be hoped that the wisdom of Annual Conferences will devise some effectual relief in the case; this may not be impossible, should societies increase as fast as ministers. At present, we need not "fear where no fear is." A plain duty now is, to use all our present agencies; for as one observes, "there are cases almost daily occurring, in which power is nothing, and liberty is nothing, cases in which every thing depends upon human nature, and a correct management of human nature." LAICUS.

P. S. It is hoped that correspondents will correct any errors of the writer. L.

POETRY.

THE CHURCH TRIUMPHANT.

Who are these around the throne,
Singing to their harps of gold,
"Glory to our God alone,
God whose love can ne'er be told?"

Who are these in purest white,
Shining brighter than the sun,
Chanting round the Lord of light,
"Jesus died; the victory's won?"

These are they who once below
Felt the dire effects of sin,
Born to share in human woe,
Guilty, helpless, and unclean.

These are they, with contrite grief,
Who to Jesu's cross have fled;
Found a sweet, secure relief,
For the Lamb their ransom paid.

'Tis THE LORD THEIR RIGHTEOUSNESS,
'Tis Immanuel's streaming blood,
Bought their pardon, seal'd their peace,
Made them kings and priests to God!

Therefore free from every pain,
Now in radiant realms above,
With their Lord they ever reign,
Fill'd with holiness and love.

Therefore now their grief is o'er,
Every tear is wiped away;
Now their praise shall cease no more;
God is with them night and day.

While eternity endures,
While the Self-Existent lives,
He their perfect bliss secures,
Everlasting glory gives.

T. CHALLIS.

CORRESPONDENCE.

For the Methodist Protestant.

"FAME HAS TEN THOUSAND TONGUES THAT
FALSEHOOD LOVE."

Mr. Editor.—It is painful to every serious and well disposed professor of religion, to find a disposition evinced on the part of certain ministers and members of the Methodist Episcopal Church, industriously to propagate, (if not originate) reports which, if they do not, they might by examination know to have no foundation in fact. Among other false rumours, one is, that the members of the Methodist Protestant Church in Georgetown, D. C., wishing to return to the old church from which they originally seceded, obtained the aid of certain gentlemen members of other christian churches to effect a re-union; and that so anxious were they to have it effected, they were willing to give themselves, (and their church in the bargain,) to their former rulers, the bishops and travelling preachers of the Episcopal Methodist Church. I did not believe the report when I heard it for several reasons. First, I had so often found our old side friends misrepresenting us ignorantly or otherwise, that I at once attributed it to the want of love or proper information, or both. In the second place, I knew that the society in Georgetown were too intelligent, and besides, too firmly fixed in the principles of religious liberty to barter away their privileges at so low a rate: it would have been indeed "selling themselves for naught." At the same time, I knew they cherished good feelings toward the members of that church, and were anxious, (as indeed our people universally are) to act in concert with them, on all proper occasions.

I thought it possible such a desire might have been intimated, and this might have led to the false report. I therefore determined to ascertain the true state of the case. I wrote to brother Gideon Davis, and upon reading his reply my former opinion has been confirmed—for behold! it turns out that certain christian brothers, wishing to bring about a friendly understanding between the two Methodist Churches, undertook voluntarily to negotiate between them. With these gentlemen I am personally acquainted, and it gives me pleasure to say that such a friendly and truly christian effort on their part, is in perfect accordance with the whole tenor of their conduct, I am certain that it would have been a matter of rejoicing to them could they have been successful. They nevertheless are entitled to and will receive the blessing pronounced by their Redeemer upon "peace makers." But were they successful? No. What pity? Yet I rejoice the fault rests where it does—and so may it ever remain.

This kind of opposition to a friendly and religious intercourse between Protestant and Episcopal Methodists is not confined to Georgetown—it exists in this city, of late, our members have been refused notes of admission into their love-feasts, on the ground of belonging to the new church. This however does us no injury—on the contrary if we wished the overthrow of the old church, we would say to her authorities, go on with this work of proscription—for already has it had its effect. So dissatisfied are many of the members of said church with this mode of procedure, that at our last love-feast, we gave upwards of fifty of them notes of admission. So we shall continue to do—and I fully expect that the time is not far distant, when they will withhold their patronage from men who are set to injure those whom God delights to honour: many of them already find, "that he hath blessed, and they cannot remove it;" and we would tell them, "surely there is no enchantment against Jacob, neither is there any divination against Israel; according to this time it shall be said of Jacob and Israel, what hath God wrought?" I trust as a Church we will always be willing to meet our offending brethren in the meekness, forbearance and love of the gospel—receiving them into our fellowship as members of the mystical body of Christ, whenever they apply—and I doubt not applications will be numerous ere long.

Please give the following communication of brother Davis' an early insertion in the Methodist Protestant, for the information of our old side friends who are particularly interested in it.

Yours truly,
W. W. WALLACE.

Baltimore, October 13th, 1831.

For the Methodist Protestant.

A TRUE STATEMENT.

Georgetown, October 12, 1831.

DEAR BROTHER,—Your letter of the 9th inst. in which you say that in a late "excursion to the Eastern Shore of Maryland and New York," you heard it currently reported that "myself and other brethren, wishing to re-

turn to the church from whence we seceded, had prevailed upon certain gentlemen, members of the Presbyterian church, to undertake a negotiation with the authorities of the old church to bring about an amalgamation of the two Methodist Societies in Georgetown," and requesting me to furnish you "with all the information" I "may have upon the subject," has been received.

This rumour is only one among the many idle or malicious reports which are or have been in circulation relative to the circumstance which I presume gave rise to them. A similar report is in circulation at Leesburg and Winchester.* The facts in regard to this matter will be found in the following statement:—

In order to a correct understanding of the subject, it may be proper to remind you of the fact, that for several years previous to the organization of the Methodist Protestant Church in this place, a union prayer meeting between the Protestant Episcopal, Presbyterian, and Methodist Episcopal churches, was held on the first Monday of every month, to pray for the success of the missionary cause and the general spread of the Gospel. Soon after your arrival here to take the pastoral charge of the Methodist Protestant church, the pastors of the Presbyterian and Protestant Episcopal churches, waited upon and invited you to join in the union, which you and your charge readily acceded to. In consequence of this, the Methodist Episcopal church withdrew from the union. This occurred in the spring of 1829.

During the last spring and early part of the summer, after you had left us, our town was visited in a very gracious manner by the displays of God's love and power—all of the churches participating therein to a greater or less degree. At this period, when it was believed that every christian heart was warmed by the love of God, and that its concomitant, universal charity pervaded every bosom, four pious individuals, two of them Elders of the Presbyterian church, deeming it a propitious time to bring about a state of harmony and concert between the two Methodist churches, and to heal the "breach apparently inconsistent among brethren of the same great family," addressed a simultaneous letter to these churches respectively on the first of June last, expressing their regret at the existing state of things, and as peace makers, offered themselves as mediators, in order to bring about a reconciliation between them. Not that we should return to the old church, but that the two churches should be on terms of christian fellowship, in their religious exercises, and in the extension of religious privileges. It is due however to our church to say, that the members of the Methodist Episcopal church, have uniformly been admitted into our love feasts, whenever they have applied for admission; but members of our church have been refused tickets of admission into their love feasts.

Whatever reports may be in circulation, or whatever may be said or insinuated to the contrary, this laudable and christian effort originated exclusively with our Protestant Episcopal and Presbyterian brethren, and in proof of which I quote their own words—"to prevent any misconception as to the course we have taken, it is proper for us to assure you that this proposition originated with us, and that it is made simultaneously to each body."

The communication was received by the Pastors of both churches on the day of its date. A meeting of all the members of the Methodist Protestant church was called the next evening, the 2d June, to whom the letter was submitted, and who unanimously accepted the proffered mediation—declaring that they cherished towards the members of the Methodist Episcopal church feelings of christian love and charity—that as a distinct branch of the church of Christ they wished to hold the same relation to them as towards the members of other churches—that they not only wished to live with them in the bonds of a peaceful gospel, but to unite with them in religious worship on all suitable occasions—dispositions, you know, they have manifested at all times,—and concluded by saying—"if a corresponding disposition for union and religious concert shall be manifested by the Methodist Episcopal brethren, you will point out the mode of effecting these very interesting and desirable objects—and you will be pleased to communicate with brothers —, who are clothed with full powers to make the necessary arrangements to carry into effect a measure so important to the interests of religion, the personal peace and happiness of the members of the body of Christ, and more especially of those immediately concerned."

A meeting of the male members of the Methodist Episcopal Church also took place a few evenings thereafter, who appointed a committee composed of Mr. Samuel McKenney, Rev. Samuel Clarke, and Mr. Robert White, to consider the subject, and to prepare an answer.

*Last week an M. Episcopal minister told it at Annapolis.

After nearly three weeks reflection and consultation, the committee made their report on the 21st June, which was, I understand, adopted with but one dissenting voice. They declined the mediation—that is, refused to unite in worship with us—and thereby frustrated the highly christian and commendable effort above mentioned.

Is such conduct consistent with the spirit of the gospel? Is it in accordance with the mind of Christ which at all times evinced the greatest love and charity to all men? Is it possible that the love of God could have reigned supremely in their hearts at the moment of making this decision. "He who loveth God loves his brother also." Is it not surprising that in this age of christian zeal to convert the heathen, it should be necessary for the pious to attempt a reconciliation between christians, and to bring about union, harmony, and christian intercourse among the disciples of Christ? But is it not more so, that a body of professing christians should deliberately, solemnly, and officially reject a proposition made to effect so holy an object? It is truly a remarkable circumstance in the history of the church, and it should go down to posterity as a warning against the indulgence of party spirit.

As reasons for refusing to unite with us, they present an array of charges against the Methodist Protestant Church for having abused their bishops, ministers, and church. This is an old story, and however canonical it may be among Episcopal Methodists, it is considered I believe as altogether apocryphal by the members of other churches where the subject is properly understood.—Their allegations contain several misrepresentations, and were I to say they were innocently made, it would be charging the author with an ignorance of the subject more censurable by far than what he charged the gentlemen with who offered themselves as mediators. There is one truth however in them, viz: that some of our writers have alleged that the government of the Methodist Episcopal Church is dangerous to the civil and political liberty of our country. There can be but little if any doubt of the correctness of the proposition—but is this good reason for an alienation of christian affection;—surely not—with as much or more propriety might the sinner hate the saint, because he tells him he is pursuing a course that leads to eternal misery.

They say in order "to secure the encouragement and support of other denominations, and the public at large, they (the Protestant Methodists) have encroached we think most alarmingly upon the principles of christian charity and common justice;"—that is, the surest way to obtain and "to secure the encouragement and support" of other churches, is to abuse the government of the Methodist Episcopal church, its bishops and ministers. This is a left handed compliment which the rules of politeness should have suggested to the author the propriety of withholding, when addressing four pious and highly respectable members of other churches—to say nothing of christian charity which excludes altogether even the indulgence of such a thought.

A very slight examination of this subject must satisfy every candid and unprejudiced mind, that the reasons assigned by our old side brethren for refusing to unite with us in christian worship are not the true and candid ones. The true reason is, we seceded from them.

That I am not mistaken in this opinion, it is only necessary to remark, even admitting, that essays of the character mentioned, have been published in a paper patronized by Methodist reformers, upon no principle of common justice or propriety can the Methodist Protestant Church of Georgetown be held accountable for them, as they had no concern in, or controul over them whatever. And further, if such papers ever were published, it was, I presume, long before our secession—consequently being in existence at that time, and not considered then sufficient reason to refuse us the right hand of fellowship, can it be believed that they are now the true grounds of such refusal? The only quotation which they make—the most offensive I presume they could find, is made from an essay published three years and a half before our secession, and published in a work patronized by one of the committee during all which time we were associated apparently in the most cordial bonds of christian union and fellowship, with our old side brethren here, without its ever being intimated that we had offended therein—and yet, after all this, and after six years had expired it is conjured up into an offence on our parts, and urged as a reason why they cannot now hold fellowship with us. It is due to the author of the essay to say, that the quotation is very unfairly made, and further that it was not written in this place.

Another reason for believing that the committee did not assign the true ground for refusing the mediation is, that certain proceedings and decisions of the Methodist E. Church, which have received her sanction through all the forms known in her judicial code, were described by a travelling preacher, as "a laboured deed of hard ear-

ed infamy" which is not equalled in severity by any sentence ever published by any seceder from that church, or who has been expelled on account of his writings or sayings. He was, and is well known to the authorities of the church, but is not considered unworthy their confidence—so far from it, he has had many distinctions conferred upon him since that period, and is now a professor of one of the colleges of that church. Many other facts of similar import might be referred to, and many other reasons might be urged to show that the crime of secession or organizing a new church, is the real cause why our old brethren will not associate with us in religious communion; but it is so obvious that it would be an act of supererogation to say another word upon the subject.

They conclude their communication to the mediators by saying that "whenever the Protestant Methodists shall feel inclined to render us that justice which as an injured branch of the church of Christ, we have a right to claim at their hands, the proper mode of proceeding is plainly pointed out in that gospel which both churches profess to receive as the only sufficient rule of christian practice."

Whether this paragraph contains an insinuation that we solicited our Protestant and Presbyterian brethren to propose themselves as mediators is difficult to determine—it has that appearance; but it is very apparent that the christian effort of these gentlemen is designated as an improper "mode of proceeding" not recognized by the gospel.

The most prominent sentiment I presume intended to be conveyed, is, that Protestant Methodists must confess they have wronged the Methodist Episcopal church, and for this they must make reparation, before the act of absolution can be passed in their favour, and they be received into fellowship. Two thoughts naturally arise out of such a view—the first is, I know of no principle in christian ethics which will justify an individual or christian community to withhold the right hand of fellowship even from those who may have injured them—particularly if the party so offending is willing to be on terms of communion with them. But still it is the duty of the offending party—a duty he owes to God, to himself, and the party injured, to make reparation if made sensible of having done an injury. The second is, that the Protestants in this place consider themselves the injured, instead of the offending party, and if a reconciliation can only be effected in accordance with the spirit of the world, they will require their brethren from whom they have seceded to make many concessions for the numerous acts of injustice they have received from them in their official doings—uncharitable reports and gossipings, and unfounded publications; but they have not so learned Christ. When the proffered mediation was made, they considered it to be their duty to accept it, and although they did not presume to point out the terms upon which they were disposed to a reconciliation (leaving those to be fixed by the mediator,) yet they were willing to forgive and to forget the past, that they might in future live with their Methodist Episcopal brethren in the bonds of a peaceful gospel. In conclusion, there is great cause for the exercise of much charity on both sides, and I do most sincerely hope to see the day when a general disposition to do so, will be manifested.

Yours in the bonds of christian affection,

GIDEON DAVIS.

Rev. W. W. WALLACE, Baltimore.

NEW ENGLAND.

An intelligent itinerant minister of the Methodist Episcopal Church, writes to the Book Agent of the M. Protestant Chrch, as follows:—

October, —, 1831.

Dear Brother,—I am sorry that you have not a full supply of ministerial help—I ardently wish you prosperity. I am persuaded if you could send a missionary of talents to New England, he would meet with success. Jesse Lee gathered societies to the Methodist Episcopal Church from New Haven to Maine. There are many in New England who are firmly with you in principle, but who know nothing of your church affairs; also some who know nothing of the Methodist Protestant Church, and all means are used to keep a knowledge of the subject from them.

A missionary might do much good, and greatly promote the circulation of your excellent paper; and if societies were established they would form a medium of interesting communication.

Your books cannot be obtained in this region; if they could be sent to and sold by some of the booksellers, they would do much good. Our most intelligent men through this country, have desired what you now enjoy by a representative Methodist Church government.

The following travelling preachers of the Methodist Episcopal Church of excellent talents, are with you in sentiment, and no doubt would be glad to associate with you in your practical ministerial operations, viz.—(Here follows a list of their names, which are omitted for reasons known to our friends. He also mentions the name of a distinguished member of the same church, who is with us in sentiment.) "Many more might be mentioned. There are thousands more who are with you in principle—and who would unite with your church if suitable means were pursued to gather them. I have sent you twenty dollars this year for the paper. If for this you think I am entitled to a copy, I will give the same to — of —, hoping it will advance your cause."

Yours affectionately,
J. T.

The above is one amongst several letters received from ministers and members of the Methodist Episcopal Church to the Book Agent of the M. P. Church.

Is it not strange, that ministers and members of other churches, should manifest a deeper and more active interest in the prosperity of our church than some of our own brethren!—Some of the former have remitted us liberally of both money and lists of names for this paper—whilst some of our own have never procured a subscriber or remitted a cent. Is there not good reason to call in question at least the zeal, of the latter? Will not this statement of facts, propel them to effort, when they reflect that in this important matter they have heretofore done a solemn nothing!

The Advocate recommends, that every leader should take a number of that paper into each class, for the purpose of obtaining additional subscribers to their 20,000, and will our leaders in the righteous cause of God and representation do less. We are glad to see and feel that in certain sections our people are awaking from their lethargy on this subject. As a people we have depended too much on our principles without personal effort. The best principles will avail but little, without they are carried out into practical effect by their professors. If a Methodist Church government be proper and right—it is proper and right that its advocates should use all laudable efforts to promote its interests. By the instrumentality of the press (thanks be to God, and to its former conductors, contributors and patrons) we who were not a free christian church—have now become a free christian church. Therefore, let all its friends sustain the paper.—Pub.

OHIO.

We are indebted to Brother C. Springer, for the following information addressed to the Book Agent, in addition to the list of appointments furnished by him. He will please accept our thanks for his prompt information.
Zanesville, October 12, 1831.

DEAR BROTHER,—Our Conference rose this day. We have had an agreeable and pleasant time. It made a fine impression upon the citizens of this place in our favor. The preaching was most satisfactory. Our increase this year is between 1700 and 1800. Our whole number is 5551. By the blessing of God we shall prosper. Yours, &c. C. SPRINGER.

INTELLIGENCE.

OHIO ANNUAL CONFERENCE.

By the politeness of Rev. Cornelius Springer, we have been favored with the following account of the appointments of Ohio Annual Conference for this year:

The Ohio Annual Conference of the Methodist Protestant Church, met at Zanesville on Tuesday, Oct. 4th, and adjourned on the 11th.

The following appointments of itinerant ministers of said Conference were made during its session.

President, GEORGE BROWN.

Monongahela Circuit, John Wilson, Israel Thrapp.
Hacker's Creek, Dan'l Gibbons.
Clearfield, To be supplied.
Union, Moses Scott, Wm. Marshall.
Pittsburgh St. Asa Shinn, one to be supplied.
— Ct. Calvin Black.

Ohio, John Clarke.
Steubenville St. Enos Woodward.
Youngstown Ct. Wm. Reeves.
Mt. Pleasant, Josiah Foster, John Lucas.
Georgetown, Cornelius Woodruff.
Muskingum, Samuel Thompson, one to be supplied.
Zanesville St. Nicholas Snethen.
— Ct. Henry Nash, Ed. E. Parrish.
Newark, Wm. B. Evans.
Coshocton, Rufus Richardson.
Champaign, Benj. Ryan, Lemuel G. Henkle.
Springfield St. Moses M. Henkle.
Xenia Ct. Hector Sanford.
Concord, Rob't Dobbins.
Highland, Joel Dolby, Jr.
Eagle, Wm. Hughey.
Maysville, To be supplied.
Paris, Michael Gohagan, till otherwise provided for.
Cincinnati, Wm. H. Collins.
— St. Cornelius Springer.
Lawrenceburg Ct. David Hanna.
Madison St. Benj. W. Johnson.
Siloam Ct. Z. Ragan, Ansel H. Bassett.
Louisville, Peter Clinger.
— St. Joab W. Ragan.
Illinois Ct. Dan'l Payton, Nathan Q. Hall.
Wabash Mission, Elijah McDaniel.
Missouri do. David Edwards.
Western Va. do. John Mitchell.
Sandusky do. Adjit M'Guire.
Conference Missionary, Sylvester Dunham.

Jacob Myers, Jno. Flood, and Geo. Waddle, without appointments at their own request.

Edw'd Kearns to be employed by the President.
B. Goldsburly superannuated.

From the New-York Standard.

LATEST FROM LIVERPOOL.

September 6th, 1831.

By the ship Hellespont, Prat, at Boston, accounts have been received from Liverpool to 6th, and from London to 5th Sept. Our extracts are principally from the Boston Daily Advertiser. The cause of Poland appears to be utterly hopeless.

Preparations were making for the Coronation of the King and Queen, which was to take place on the 8th, and was to be celebrated by popular demonstrations of loyalty in every part of the kingdom. A program was published of the ceremonies to be observed in Westminster Abbey. The oath was to be administered by the Archbishop of Canterbury, who would also place the crowns on the heads of the King and Queen. The sermon was to be preached by the Bishop of London, and the Litany read by several of the Bishops. Before the King and Queen, with the princes and princesses of the blood, and the officers of the household, would proceed in state from St. James's Palace to Westminster Abbey, and after the coronation the procession would return in the same state.

The Russian armies appeared to be advancing upon Warsaw without any effectual opposition, and there was a report that the city had been surrendered.

The affairs of Belgium appeared to be on the point of adjustment, and the French troops were about to be withdrawn.

The report of the breaking out of the Cholera at Vienna was unfounded. This disease was abating at Perth.

The reform bill was still under discussion in committee of the House of Commons. The harvest in every part of England had been unusually productive, and the weather for gathering it favorable.

The French army, according to the return of the Minister of Finance, contains 403,000 men, of whom the active army embraces 365,107 men, the gendarmerie 16,107, veterans, &c. 13,913, general staff, 4,020. The number of muskets which had been delivered to the National Guard was 880,151, sabres 216,000, and pieces artillery 500. The Ministerial party has succeeded in electing M. Charles Dirpin, Deputy for the 10th arrondissement of Paris.

London, Sept. 5.—We received last night French papers, dated Friday, and Dutch, Belgian, and Prussian papers to the date of yesterday. The whole of their interest is the notices which they contain respecting Poland, the actual situation and future prospects of which have now acquired additional importance, as it is manifest that almost every passing hour is a stride to the goal of its fate whatever that may be. As to the critical and almost desperate affairs of the brave, but unassisted, and apparently doomed, patriots, the total failure of their efforts to revolutionise Lithuania, the abortive issue of the attempt more recently made by General Razyski to rouse the peasants and organize the mili-

tia in the neighborhood of Cracow, and the imminency of the peril which besets the capital, now that four hostile armies, unopposed, are radiating upon it from different points, these journals generally concur in their admissions and accounts. The *Messenger des Chambres* of Friday, states that the Russians were, by the last accounts, within three leagues of Warsaw, and that a crisis was inevitable. The Russian papers contain reports addressed by the Imperial Generals to their master, which gives to the transactions of the war the most gloomy aspect; their march is every where described as an uninterrupted triumph, and in some places their presence is said to have been hailed with satisfaction by the country people, who are worn out with the fatigues and exactions of the strife. These representations are, of course, greatly exaggerated; but the fact of the still gaining advance of the Russian army gives them but too colorable a plausibility. The main body of the enemy, which is nearest to Warsaw, under Paskewitsch, is stated in the Russian accounts to be about equal to that of the Poles, being about 50,000 men on either side, but the former has in its favor all the excitement arising from recent success in a number of small actions, and besides, the sustaining prospect of approaching aid from other columns, which are coming to join it. The last hopes of Poland are intrusted to the compact body under the commander in chief, the fortifications of Praga, the barricades of the streets, and the unconquerable spirit of 100,000 inhabitants, still determined, by all accounts, to die in defence of their liberties.

We find the report which we noticed on Saturday, of an armistice having been concluded between the Russians and Poles, re-asserted with increased confidence at home, and re-echoed in some of the French papers.—The *Journal du Commerce* states the fact upon the authority of a communication from Frankfort; and in the subjoined extracts from the Dutch papers will be found in another report, from the same quarter, of the surrender of Warsaw to the Russians. We are not told however whether they entered as enemies or as friends, but from the use of the word "surrender as applied to the Poles, we take for granted that the admission of the Russians within their walls was the consequence of some negotiation. The war certainly has not ceased in the South, for a battle was expected to take place upon the 19th between Rudiger and Ranyski, near Cracow.

The Polish Government has made an affecting appeal to all Europe against the shameful partiality, if not actual partizanship, which Prussia has shown towards their gigantic enemy throughout the war for their independence. By factious sanitary arrangements, and Custom house vexations, supplies of arms which would have been most useful to them were stopped; whilst, on the other hand, direct countenance and assistance were given to the Russian armies. They complain bitterly of this interference, as calculated to rob them of all the fruits which they had a right to expect, after shedding so much of their blood in the unequal contest. The manifesto is couched in terms of despondency.

The news from Belgium is satisfactory. The Belgians have accepted the armistice and there is a better prospect of arranging their differences with the Dutch by negotiation. It is thought that both parties will be required to assume less hostile attitudes towards each other in the neighbourhood of Antwerp, and that the King of Holland will be expected to reduce his army.

[*Morning Herald.*]

The Nurembourg Correspondent gives the following, under date of Berlin, Aug. 8th.

"The following is the information we have been able to collect as to the negotiations said to be going on between the Russians and the Poles. Paskewitsch requires that Warsaw shall surrender at discretion. He engages his honor to obtain from the magnanimity of the emperor a grant of every just demand. A general amnesty is to be published. Although many people of Warsaw are inclined to accept these conditions, no man has been found of sufficient courage to declare their acceptance in the name of the whole nation, for every one fears the fate of Gen. Gielgud, the populace being in the highest state of excitement. The greater part have declared their resolution to die rather than to submit to slavery, or a lengthened captivity in Russia or Siberia. The majority of the National Government entertains the same sentiments; therefore we must expect shortly a sanguinary and decisive battle under the walls of Warsaw.

The Hague, Aug. 31.—The government has received accounts from Batavia to the 4th May, and from Surinam to the 4th of July. The East and West India colonies enjoy perfect tranquillity. The spirit of the inhabitant is all that can be desired, and in Java entire harmony prevailed between the Dutch and Belgian soldiers.



POETRY.

THE SABBATH.

Hail, peaceful morn! thy dawn I hail!
How do thy hours my mind regale
With feasts of heavenly joy!
Nor can I half your blessings name,
Which kindle in my soul a flame,
And all my pow'rs employ.

Thou hallowed season of repose!
Thou balm to soothe the throbbing woes
Of the care-stricken breast!
Thy sacred hours I'll ever greet,
And with the faithful will I meet,
To taste thy holy rest.

How shall I best improve thy hours?
Lord, on me shed, in copious show'rs,
Thy spirit and thy grace!
That when thy sacred courts I tread,
My soul may eat the heavenly bread,
And sing Jehovah's praise.

May every sermon, like the dew,
Gently distil, refresh, renew,
And console the mind:
Receiv'd with meekness, truth and love,
Engrafted, fruitful may it prove,
And leave its joy behind.

Then to my chamber I'll repair,
With awe to talk with God in prayer,
And all my griefs to tell!
His kind compassion will relieve,
His bounteous hand will mercies give—
With mourners he will dwell.

Thus may my Sabbath pass away,
My best, my holiest, happiest day,
The sweetest of the seven;
But yet a rest for saints remains,
A Sabbath free from cares and pains,
Eternal, and in heav'n! *Imp. Mag.*

CONTEMPLATION.

"Ye valleys low, where the mild whispers rise,
Of shades, and wanton winds, and gushing brooks." *LYCIDAS.*

Sweet woodland dells and mossy groves,
Where the fond child of nature roves,
And holds communion with each flower,
Each tree, each rock, each sunny bower.
The fountain, and the silver rill,
The feathered songster's joyous thrill;
The rural glen, the leafy dale,
The mountain side, or cottage vale,
The home-scene, or the savage wild,
How sweet they are to nature's child.

To linger near the woody brake,
And hear no sound your spell to wake,
Save the old rook that restless fly,
Beneath the bright and azure sky;
Or the slight whispering of the trees,
And the rich humming of the bees,
Or zephyrs, bearing on their wings
The perfume of all beauteous things;
All nature's charms a richness yield,
The birds, the sky, the breeze, the field;
The rivers, and the seas declare—
A God, who reigns and ruleth there.

How rich, how lovely to behold,
The setting sun in rays of gold;
Each mansion, cot, and village spire,
Are lighted by his radiant fire;
Then mellow tints of "sober gray"
Soon chase the gorgeous clouds away;
And the soft twilight that succeeds
Steals fast o'er forests, groves, and meads;
While "Philomel" pours forth her song,
And strains of harmony prolong;

And the soft planet of the night
Sheds o'er the scene her silvery light.
Shining through groves where fays might dance
Beneath the splendour of her glance;
And waking flowers from their sleep,
Who dewy vigils gently keep;
O'er many a tower, and ruin'd hall,
Her lengthened shadows softly fall,
And ivied churches, where repose
The dead, who know not pain or woes.
She flings her light on the wild shore,
Where murmuring billows loudly roar,
And guides the white and sparkling sail,
Bounding before the breezy gale.
These are the scenes which poets love,
Where painters with their pencils rove,
The scholar finds a book to read,
In ocean, forest, rill, and mead,
The Christian, who such scenes has trod,
Wonders, admires, and praises God.—*Ib.*

BUSINESS DEPARTMENT.

Remittances on account of this paper, received and thank-
fully acknowledged, from the following persons, viz:

Robert Rackstraw, A. Claibourn, Thos. Scott, J. J. Speed, Thomas Hendricks. By Jutson Wells, for A. Gilbert and Samuel Lane. Ward Taylor, J. M. Whirter. By Peyton Bibb, for Francis Gilmer. By L. Walker, for A. W. Shields, for 1831 and 1832. By K. S. Cropper, for himself, E. Cropper, Charles Hertz, William Oram, John Anderson, Conrad Swingle and Orillah Parish. Daniel Collins, T. Thackray, Philip Jones.

Making in all, \$55 00

Receipts for Books, gratefully recorded.

W. Collier,	-	-	-	\$4 00
J. Webster,	-	-	-	50
Eli Henkle,	-	-	-	5 00
E. H. Cook,	-	-	-	40 00
C. Springer,	-	-	-	50 00
Isaac Fister,	-	-	-	20 00
Jutson Wells,	-	-	-	1 25
K. S. Cropper,	-	-	-	23 94
Peyton Bibb,	-	-	-	17 00

\$161 69

LETTERS RECEIVED.

T. (you are entitled to one copy, it is sent as directed) Peyton Bibb, R. Lattimer, "E. H." C. Springer, Isaac Fister, Jutson Wells, Livingston Walker, William A. Boston, K. S. Cropper, Peaslee and Cowperthwait, David Crall, David Ayres 2, N. Lawly, L. Ewen, J. Lockport, E. H. Cook, D. B. Dorsey, R. Blount, W. S. Stockton, Ira A. Easter, W. W. Hill, Jno. Ibbertson, P. B. Hopper, Daniel E. Reese.

Books have been forwarded since the 39th number to the following persons, viz:—

R. Blount, Hebron, care of G. Rountree, Augusta; care of Thos. Butler & Co., Savannah, Georgia, per brig Ariel, A. M. Naman, master, one box. U. Collier, one package. F. Stier, Frederick, Maryland, one package.

TERMS.

The *Mutual Rights and Methodist Protestant* is published weekly for the Methodist Protestant Church, by

JOHN J. HARROD,

BOOK AGENT OF SAID CHURCH.

The subscription price of the second volume, (commencing January 6, 1832,) is Three Dollars, payable at the close of the volume or year.

Any person procuring 8 subscribers, and becoming responsible for the same, will be entitled to receive a copy of the paper, and considered an agent.

Any person forwarding 10 new subscribers to the publisher, who are considered responsible persons, shall be entitled to receive a copy of the paper so long as said subscriptions are paid.

No subscription received for a less term than one year.

Two Dollars, paid to the Publisher before the first day of January next, will entitle such person to the second volume or year of the paper. Or Two Dollars and Fifty Cents, remitted by the first day of July next, will be considered in full for the volume or year.

No deviation will be allowed from the above terms.

All communications to be addressed to JOHN J. HARROD, 172 Baltimore-street, Baltimore—post paid.